

THE OCTOBER MAGAZINES.

"THE ATLANTIC MONTHLY."

The contents of The Atlantic for October are as follows:—

"Our Israelitish Brethren," James Parton; "Joseph and His Friend," X. Bayard Taylor; "Regret," Celia Thaxter; "Irony," F. H. Hedge; "Oldtown Fireside Stories," Harriet Beecher Stowe; "Speckled Trout," John Burroughs; "My Retreat," A. G. Lerman; "Lady," H. H.; "Under the Skylight," C. P. Cranch; "Some English Workings," Justin McCarthy; "Jeremiah S. Black and Edwin M. Stanton," Henry Wilson; "Four Months with Charles Dickens," A. A. Virginia in New England Thirty-five Years Ago, III; "The New American Polar Expedition and its Hopes," T. B. Maury; "Reviews and Literary Notices."

From "Our Israelitish Brethren," by James Parton, we make this extract:—

Did the reader ever try to compute what he has lost on Israelitish brethren to keep two Sundays a week, and four sets of holidays a year? Besides their own religious and national festivals, they have been compelled, generally under ruinous penalties, to abstain from business on those of the countries in which they have dwelt. Thus in Catholic countries, for several centuries, they were obliged to be idle:—1. Fifty-two Sundays; 2. Thirty holidays of obligation; 3. Fifty-two Saturdays or Sabbaths; 4. An average of twelve other holidays of their own; total, one hundred and forty-six days per annum, or about two days in every five. In Protestant countries, the usual number of idle days, including their fifty-two Saturdays and twelve festivals and fasts, has been one hundred and ten, or about two days in every six. In other words, the Jews in Catholic countries have been obliged, by law and conscience, to abstain from business nearly three days a week, and in Protestant countries a little more than two. Of late years, since Catholics have become much less strict in the observance of Sundays and holidays, the Jews suffer more inconvenience in Protestant than in Catholic lands. The rigor of the Scotch and the Puritan Sunday is especially grievous to them, even to the present hour; while in Paris, Hamburg, and Vienna Sunday is, in some branches of business, the best day of the week.

This fact of the double set of holidays would alone have sufficed to exclude them from agriculture. A ripe harvest will not wait from Friday till Monday for any of our sowers; and two good planting days lost in a late, wet spring would often make the difference between a crop and no crop. Fancy a market-gardener in strawberry time, or a florist in May, obliged to cease work half an hour before sunset Friday afternoon, and unable to offer anything for sale till Monday morning! Even the thirty Catholic holidays of obligation placed the farmers of Catholic countries under a disadvantage that was obvious to all who lived near the line dividing a Catholic from a Protestant country. The oldtime, who lived for thirty years close to the frontier of France, within two miles of Protestant Geneva, dwells upon this in many a passage of exquisite satire. Readers remember the scene in which the priest rushes from the parsonage, "red with wrath and wine," to rebuke the yeoman who had "the insolence and impiety" to plough his field on a Saint's day, "instead of going to the tavern and drinking like the rest of the parish. The poor gentleman was ruined; he left the country with his family and servants, went to a foreign land, turned Lutheran, and his lands remained uncultivated for many years." If thirty holidays were a serious injury to French farmers, it will not be questioned that ninety-four made agriculture an impossible pursuit to Israelites.

Let us accompany a good orthodox Jewish family through their calm and cheerful Sabbath, and see how they keep it and enjoy it. I select an orthodox family, instead of a "Reformed," merely because the orthodox Jew is an historical person; as he keeps his Sabbath, his fathers have kept it for many centuries. The Jewish Sabbath begins on Friday evening half an hour before sunset, and ends on Saturday evening half an hour after sunset, or when a star is visible in the sky. On Friday, the day of preparation, the women and girls of the family are busy in providing for the morrow the best food of the week; whatever is eaten or drunk during the joyous sacred hours must be the very best the family can afford. Poor Jews will pinch all the week in order that their wives and children may have something delicious to eat on the Sabbath. But that savory food must be cooked or prepared for cooking before the Sabbath begins; for our Israelitish brethren observe with just strictness the law which gives rest on the Day of Rest to their servants. They shame us in this particular. They will not use any their horses on their Sabbath. On a Sunday, about 12 M., you may see in front of Dr. Adams' and a series of Presbyterian churches, in Madison Square, New York, or around Dr. Tyng's fashionable Episcopal church, in St. George's Square of the same city, from twenty to forty well-appointed equipages waiting for the last hymn to be finished; but you will never see a vehicle before the superb Temple Immanuel, a Jewish synagogue in the Fifth avenue, although there are many families within who could ride home, if they would, in their own carriages. I do not say that the Christians are wrong or the Jews right in this. It is no one's business but their own. But if we borrow the Hebrew word "Sabbath," and adopt, verbally, their Sabbathal law, our practice and laws ought to conform in some degree to our profession. It probably does not severely tax those coachmen and footmen to show off their gay turnouts and brilliant liveries on a fine Sunday morning in the Fifth avenue. But for the heavy-laden drudges of the boarding-house kitchen, and the maid-of-all-work in average families, I could wish we were all Jews from Saturday night till Monday morning. It is a dastardly shame to compel or permit women, who have faithfully toiled for us from Monday's tub to Saturday's scrub, to work hard all through the best hours of Sunday merely that we may gorge ourselves with dainty food. The Jews avoid this barbarous meanness. Their servants rest on their Sabbath.

From Professor T. B. Maury's paper on "The New American Polar Expedition and its Hopes" we quote the following reference to the Kuro Siwo, or great for current of Japan:—

So much for the Gulf Stream. Let us turn now to the Kuro Siwo, the other factor in the result claimed by the new theory for a thermometric approach to the Pole. The Equatorial Current of the Pacific is wider and grander even than that of the Atlantic. It is the parent stream, out of which so many other bodies of water obtain their volume. It moves, as do all such currents of the ocean, on the line of a great circle, and this circle intersects the equator at an acute angle of only a few degrees. It sweeps to the westward, in "uninterrupted grandeur," as one expresses it, around three-eighths of the circumference of the globe, until diverted by the continent of Asia, and split into innumerable streams by the Polynesian Islands. Reaching the Ladrones it imparts a much warmer climate than it has given to the Sandwich or Marquesas. The Philippines are made oppressively hot even in winter, and one familiar with it has said:—"The fever in India, and becomes stiding in its intensity as these equatorial waters, after travelling fifteen thousand miles and being fully three hundred days under a vertical sun, are thrown against the eastern shores of Africa." This equatorial current is as broad as the Torrid Zone, and out of it comes the Kuro Siwo.

The latter possesses a temperature more striking in its contrast with the surrounding waters than does the Gulf Stream of the Atlantic. Striking off at Formosa from the great equatorial, it moves with majestic power, heedless of the fiercest gale, and to the eye of the thoughtful observer is based upon the discharge of some momentous mission. Reaching the fortieth parallel of north latitude, its surface is swept by the "brave west winds" of the northern hemisphere. It now seems to turn aside from its course, and curve away to the American shores. On the track of its northeasterly flow the map-maker writes another name, as if some mighty power had diverted it. But it has not been turned; only a little of its foamy surface has been borne along in the easterly set. The vast torrent is only skimmed. The recreation which pours around the southern coasts of Alaska, and laves the western shores of Sitka Island, is but a drift. The tremendous bulk of equatorial water rushes on in a changeless course. It is moving in obedience to a steady and Almighty hand. Every drop feels the impulse of a force it cannot resist. Every drop is lighter than the drop of polar water with which it is hastening to exchange places, lest the equilibrium of nature be overturned.

Another very curious instance of the delicacy of this test is afforded in the case of sodium, the spectrum of which is very remarkable, and is characterized by one line in particular which exceedingly minute quantities can be detected. Now sodium is one of the most universally diffused substances in nature. It is one of the constituent elements of common salt, and so exists in enormous quantities in the ocean. And as two-thirds of the surface of the earth is covered with water, and as the winds are continually carrying on the spray from the crests of the waves into the air, the water of this spray in evaporating leaves the air full of infinitesimally minute particles of salt, which pervade the atmosphere everywhere, and form, as it were, a portion of its very substance. And although the quantity of sodium thus present is too small to be detected in ordinary cases by any of the usual chemical tests, it reveals itself in the spectrum whenever the minutest quantity of dust which has subsided from the atmosphere is thrown into the flame.

The following account of Psalmanazar we take from the paper on "Literary Forgeries."—

Psalmanazar died in 1763, some years before Chatterton. In some respects he was yet more remarkable; with less genius, doubtless, without even talent or real literary aptitude, he displayed a fertility of invention hardly to be surpassed. Psalmanazar, to speak correctly, was not a fabricator of autographs; he was more and less than that—the inventor of a language, of a chirography—what do I say?—of a nation. But his life was yet more wonderful than his inventions. It is all a romance. This romance he has written; we possess his autobiography, yet we do not know his name! Out of regard for his family he has sought to conceal it, and he has carried his secret with him; we shall never know who he was, nor even whence he was. It is supposed, however, that he was born in the south of France, in Languedoc or Provence. His family was poor, his father established at a distance, in Germany. George had been brought up with the Jesuits, then with the Dominicans; having finished his theological course, he was received as preceptor in several families. But he had indolent and adventurous tastes. He was not slow to adopt the role of religious impostor, no doubt in order to profit by his theological studies. We find him borrowing, begging, traversing Cremona, on his way to Rome; replying to Germans playing the part some times of a converted Huguenot, sometimes of an Irish student, or again, of a pilgrim. He ran many risks, came near being shot as a spy, fell into the depths of misery, and beheld himself covered with sores and vermin. From adventure to adventure, from knavery to knavery, George arrived at the grand fraud of his life. Finding himself in a Protestant country, he could remain neither pilgrim nor Catholic; he gave himself out as a Japanese from the island of Formosa, taken to Europe, he said, by Dutch merchants. Formosa was very little known; the young impostor recalled, as well as possible, such accounts of Japan as he had heard among the Jesuits; then, upon mats and straw, he began to embroider a whole world of fancy, and fabricated a so-called language of Formosa, an alphabet for writing it, a grammar to explain the rules. He made a new division of the year into twenty months. He invented a new religion, with a book of prayers, and went so far as to worship the rising and setting sun, with all sorts of forms and mummeries. Finally, he accustomed himself to eat raw meat. The idea of doubting the veracity of a man who ate raw meat, and who wrote fluently in characters which no one knew! Meanwhile Psalmanazar (such was the name he had adopted on becoming Japanese, and which he retained to the end of his life) had met another rogue, who conceived the plan of profiting by him. This person, named Innes, was chaplain of a Scotch regiment then in garrison at Sluis, in Holland. It was here that Innes at first had been himself deceived by the false Japanese, and it is certain that he soon discovered the fraud; however, he did not abandon his designs on that account. Innes took up Psalmanazar, taught him English, carried him to England, showed him to the Bishop of London, baptized him with much ceremony, and, altogether, managed so well that he ended by obtaining from the bishop, as a reward for services rendered to religion, a living in the county of Essex. Psalmanazar, under such patronage, could not fail to develop his happy gifts and ingenious knaveries. He hastened to translate the English catechism into the Formosan language, and had the pleasure of beholding the Bishop of London accord a gracious reception to this work. It was submitted to savans, who saw in it nothing out of the way. To whom could it occur to suspect a young man of twenty of so colossal an imposture? Not that there were not, here and there, weak points in the system of the Formosan. It is impossible to be forewarned of every thing; he had forgotten to give names to the letters of his alphabet, which

caused him some embarrassment. He had believed that the Japanese wrote from right to left, like other Oriental nations, which furnished another argument against him. He had asserted, rather carelessly, that the inhabitants of Formosa sacrificed eighteen thousand male infants every year; and when it was represented to him that, at this rate, the island would long before have been depopulated, he had no other answer than an obstinate perseverance in his declaration; he had early formed his resolution never to retract. Psalmanazar, however, understood what he owed to the public, and he crowned all his frauds by a new and gigantic one, "An Historical and Geographical Description of the Island of Formosa, with an Explanation of the Religion, Customs, and Manners of the Inhabitants." By George Psalmanazar, a Native of that Island." The work appeared at London, in the English language, in 1704, and was soon translated into French and German. In the French it passed through three or four editions. It was adorned by the famous alphabet, a map of the island, plates representing divinites of the country, costumes, religious ceremonies, edifices, and vessels.

Nothing can be more wonderful than the inconceivable delicacy of the test which the spectrum, fully developed and microscopically observed, affords. It detects the presence of quantities of an element so exceedingly minute as to be wholly unappreciable by any other means. One of the most curious illustrations of this fact is afforded by the discovery of two new metals in a certain German mineral water, by Professor Bunsen, in 1860—metals which existed in the water in quantities so exceedingly minute that by no other possible means than spectral analysis could their presence have been detected. Bunsen was led to suspect the existence of some new element in the water by observing two bright lines in the spectrum produced by a flame in which the alkalis left by the evaporation of a portion of the water had been introduced—which lines he had never observed in any other spectrum. The ordinary chemical tests gave no indications of the presence of such elements. This Bunsen attributed to the minuteness of the quantities, and in order to increase the quantities, so as to bring the substances within the reach of the usual methods of analysis, he went to work to evaporate no less than forty-five tons of the water, and from the residue thus obtained he succeeded in obtaining an appreciable quantity of the metals in question. The names given to them are cesium and rubidium.

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Psalmanazar died in 1763, some years before Chatterton. In some respects he was yet more remarkable; with less genius, doubtless, without even talent or real literary aptitude, he displayed a fertility of invention hardly to be surpassed. Psalmanazar, to speak correctly, was not a fabricator of autographs; he was more and less than that—the inventor of a language, of a chirography—what do I say?—of a nation. But his life was yet more wonderful than his inventions. It is all a romance. This romance he has written; we possess his autobiography, yet we do not know his name! Out of regard for his family he has sought to conceal it, and he has carried his secret with him; we shall never know who he was, nor even whence he was. It is supposed, however, that he was born in the south of France, in Languedoc or Provence. His family was poor, his father established at a distance, in Germany. George had been brought up with the Jesuits, then with the Dominicans; having finished his theological course, he was received as preceptor in several families. But he had indolent and adventurous tastes. He was not slow to adopt the role of religious impostor, no doubt in order to profit by his theological studies. We find him borrowing, begging, traversing Cremona, on his way to Rome; replying to Germans playing the part some times of a converted Huguenot, sometimes of an Irish student, or again, of a pilgrim. He ran many risks, came near being shot as a spy, fell into the depths of misery, and beheld himself covered with sores and vermin. From adventure to adventure, from knavery to knavery, George arrived at the grand fraud of his life. Finding himself in a Protestant country, he could remain neither pilgrim nor Catholic; he gave himself out as a Japanese from the island of Formosa, taken to Europe, he said, by Dutch merchants. Formosa was very little known; the young impostor recalled, as well as possible, such accounts of Japan as he had heard among the Jesuits; then, upon mats and straw, he began to embroider a whole world of fancy, and fabricated a so-called language of Formosa, an alphabet for writing it, a grammar to explain the rules. He made a new division of the year into twenty months. He invented a new religion, with a book of prayers, and went so far as to worship the rising and setting sun, with all sorts of forms and mummeries. Finally, he accustomed himself to eat raw meat. The idea of doubting the veracity of a man who ate raw meat, and who wrote fluently in characters which no one knew! Meanwhile Psalmanazar (such was the name he had adopted on becoming Japanese, and which he retained to the end of his life) had met another rogue, who conceived the plan of profiting by him. This person, named Innes, was chaplain of a Scotch regiment then in garrison at Sluis, in Holland. It was here that Innes at first had been himself deceived by the false Japanese, and it is certain that he soon discovered the fraud; however, he did not abandon his designs on that account. Innes took up Psalmanazar, taught him English, carried him to England, showed him to the Bishop of London, baptized him with much ceremony, and, altogether, managed so well that he ended by obtaining from the bishop, as a reward for services rendered to religion, a living in the county of Essex. Psalmanazar, under such patronage, could not fail to develop his happy gifts and ingenious knaveries. He hastened to translate the English catechism into the Formosan language, and had the pleasure of beholding the Bishop of London accord a gracious reception to this work. It was submitted to savans, who saw in it nothing out of the way. To whom could it occur to suspect a young man of twenty of so colossal an imposture? Not that there were not, here and there, weak points in the system of the Formosan. It is impossible to be forewarned of every thing; he had forgotten to give names to the letters of his alphabet, which

caused him some embarrassment. He had believed that the Japanese wrote from right to left, like other Oriental nations, which furnished another argument against him. He had asserted, rather carelessly, that the inhabitants of Formosa sacrificed eighteen thousand male infants every year; and when it was represented to him that, at this rate, the island would long before have been depopulated, he had no other answer than an obstinate perseverance in his declaration; he had early formed his resolution never to retract. Psalmanazar, however, understood what he owed to the public, and he crowned all his frauds by a new and gigantic one, "An Historical and Geographical Description of the Island of Formosa, with an Explanation of the Religion, Customs, and Manners of the Inhabitants." By George Psalmanazar, a Native of that Island." The work appeared at London, in the English language, in 1704, and was soon translated into French and German. In the French it passed through three or four editions. It was adorned by the famous alphabet, a map of the island, plates representing divinites of the country, costumes, religious ceremonies, edifices, and vessels.

Nothing can be more wonderful than the inconceivable delicacy of the test which the spectrum, fully developed and microscopically observed, affords. It detects the presence of quantities of an element so exceedingly minute as to be wholly unappreciable by any other means. One of the most curious illustrations of this fact is afforded by the discovery of two new metals in a certain German mineral water, by Professor Bunsen, in 1860—metals which existed in the water in quantities so exceedingly minute that by no other possible means than spectral analysis could their presence have been detected. Bunsen was led to suspect the existence of some new element in the water by observing two bright lines in the spectrum produced by a flame in which the alkalis left by the evaporation of a portion of the water had been introduced—which lines he had never observed in any other spectrum. The ordinary chemical tests gave no indications of the presence of such elements. This Bunsen attributed to the minuteness of the quantities, and in order to increase the quantities, so as to bring the substances within the reach of the usual methods of analysis, he went to work to evaporate no less than forty-five tons of the water, and from the residue thus obtained he succeeded in obtaining an appreciable quantity of the metals in question. The names given to them are cesium and rubidium.

Another very curious instance of the delicacy of this test is afforded in the case of sodium, the spectrum of which is very remarkable, and is characterized by one line in particular which exceedingly minute quantities can be detected. Now sodium is one of the most universally diffused substances in nature. It is one of the constituent elements of common salt, and so exists in enormous quantities in the ocean. And as two-thirds of the surface of the earth is covered with water, and as the winds are continually carrying on the spray from the crests of the waves into the air, the water of this spray in evaporating leaves the air full of infinitesimally minute particles of salt, which pervade the atmosphere everywhere, and form, as it were, a portion of its very substance. And although the quantity of sodium thus present is too small to be detected in ordinary cases by any of the usual chemical tests, it reveals itself in the spectrum whenever the minutest quantity of dust which has subsided from the atmosphere is thrown into the flame.

The following account of Psalmanazar we take from the paper on "Literary Forgeries."—

REAL ESTATE AT AUCTION. TRUSTEES' SALE OF THE ESTATE OF THE FREEDOM IRON AND STEEL COMPANY. The undersigned, Mortgagees and Trustees under the mortgage of the FREEDOM IRON AND STEEL COMPANY, which bears date February 1, 1867, under and pursuant to a request and notice of creditors, given under the provisions of the said mortgage, for default of payment of interest, will sell at public sale, at the Philadelphia Exchange, on TUESDAY, the 27th day of September, A. D. 1870, at 11 o'clock noon, by

M. THOMAS & SONS, Auctioneers.

Also, the lands, tenements, hereditaments, and real estate of whatsoever kind and whosoever situate and being of the said Freedom Iron and Steel Company, and all the buildings, machine shops, machinery, fixtures, forges, furnaces, grist mill, one right stationary engines, saw mills, railroads and cars of every kind belonging to the said Company granted in mortgage by the said Company to us by the said mortgage, viz:—

One (1) charcoal blast furnace, Bessemer steel converting house, hammer shed, rail and plate mill, steam force, tyre mill, water-power bloomer, cast-steel works, foundry and machine shops, old forge, smith shop, carpenter shop, store with warehouse attached, mannan house, offices, 64 dwelling houses, saw-mill, lime-kiln, stables and other buildings, with stationary engine, machinery, and fixtures.

Also, the property known as the Greenwood Ore Bank, in Union township, Mifflin county, containing 91 acres of land, and 20 dwelling houses and stables. Also, the property known as the Week's Saw Mill, in the same county, containing 2522 acres of land, with mill and all the machinery and appurtenances thereof. With two small tracts of land in Derry township, Mifflin county, each containing about one acre, more or less, respectively known as the Cunningham and Ryan lots, and two small tracts of land, containing about one acre and one-fourth of an acre, respectively, known as the Hostetter lot, and the Strop House and lot, in Union township, Mifflin county.

Also, about 17,400 acres of unseated lands, in Mifflin county. Also, the right to take ore on the Mithersbaugh farm, in Derry township, Mifflin county, at a royalty of 25 cents per ton. Together with about 907 acres of land, in Huntingdon county, known as the Greenwood Furnace tract, with two charcoal blast furnaces, known as the Greenwood Furnaces, with engines and fixtures, with mannan house, 17 stables, carpenter shop, blacksmith shop, 22 dwelling houses, offices and store, one grist mill, with stable and buildings of every description, railroads and ore cars.

Also, the property known as the Mithersbaugh Farm, in Barre township, Huntingdon county, containing about 175 acres of land, with nine dwelling-houses, stables, carpenter shop, smith shop, store and office building. Also, about 17,400 acres of land, in Huntingdon county (of which 657 acres are seated and partly improved). Together with all and singular the corporate rights, privileges, and franchises of the said Company.

The foregoing properties will be sold in one parcel or lot, in payment of the bonds of the said Freedom Iron and Steel Company, amounting to \$500,000, with interest from February 1, 1869, secured by the said mortgage to the trustees, under the terms of which this sale is made, the said mortgage being a first mortgage on the said property. The terms of sale of the property above described will be as follows:—

\$2000 in cash, to be paid when the property is struck off. The balance to be paid in cash upon the execution of the deed to the purchaser. The Trustees will also sell at the same time and place, and under the same request and notice of creditors, all the right, title, and interest of the Trustees, as mortgagees in trust, of, in, and to the following described properties, viz:—

REAL ESTATE AT AUCTION. NOTICE. By virtue and in execution of the powers contained in a Mortgage executed by THE CENTRAL PASSENGER RAILWAY COMPANY

of the city of Philadelphia, bearing date of the eighth day of April, 1868, and recorded in the office for recording deeds and mortgages for the city and county of Philadelphia, in Mortgage Book A. C. H. No. 56, page 466, etc., the undersigned Trustees named in said mortgage,

WILL SELL AT PUBLIC AUCTION, at the MERCHANTS' EXCHANGE, in the city of Philadelphia, by

MESSES. THOMAS & SONS, Auctioneers, at 11 o'clock M., on TUESDAY, the eighteenth day of October, A. D. 1870, the property described in and conveyed by the said mortgage, to wit:—

No. 1. All those two contiguous lots or pieces of ground, with buildings and improvements thereon erected, situate on the east side of Broad street, in the city of Philadelphia, one of them beginning at the distance of nineteen feet, seven inches and five-eighths southward from the southeast corner of said Broad and Coates streets; thence extending eastward at right angles with said Broad street eighty-eight feet one inch and one-eighth north or late of Samuel Miller; thence southward along said ground, and at right angles with said Coates street, seventy-two feet to the northeast corner of an alley, two feet wide, which runs northward into Penn street; thence westward crossing said alley and along the lot of ground hereinafter described, and at right angles with Broad street, seventy-nine feet to the east side of the said Broad street; thence northward along the east line of said Broad street, seventy-two feet to the place of beginning. Subject to a ground rent of \$75, silver money.

No. 2. The other of them situate at the northeast corner of the said Broad street, and containing in front or breadth on the said Broad street eighteen feet, and in length or depth eastward along the said Broad street, twenty-four feet and two inches, and on the line of said lot parallel with said Penn street seventy-six feet five inches and three-fourths of an inch to said two feet wide alley. Subject to a ground rent of \$75, silver money.

No. 3. All that certain lot or piece of ground beginning at the S. E. corner of the intersection of Broad street, thence extending southward along the said Broad street nine feet seven inches and five-eighths of an inch; thence eastward eighty feet one inch and one-eighth of an inch; thence northward, at right angles with said Coates street, nine feet to the south side of Coates street, and thence westward along the south side of Coates street ninety feet to the place of beginning.

No. 4. Four Steam Dummy Cars, twenty feet long by nine feet two inches wide, with all the necessary steam machinery, seven-inch cylinder, with ten-inch stroke of piston, with heating pipes, &c. Each will draw two extra cars, and has power sufficient to draw two extra cars.

These cars are now in the custody of Messrs. Grice & Long, at Trenton, New Jersey, where they can be seen. The same of them is made subject to a lien for rent, which on the first day of July, 1870, amounted to \$600.

MILLIKEN'S LINE STORE, No. 828 ARCH STREET, AND No. 1128 CHESTNUT STREET.

FLAIN COLORS FOR SUITS. FINE GREY LINENS, 25 cents. FINE BLUE LINENS. CHOCOLATE LINENS. PRINTED LINEN CAMBRICS. NEW PRINTED LINENS. EMBROIDERED INITIAL HANDEKERCHIEFS, at \$1.00 each, including every letter of the alphabet. SPECIAL BARGAINS IN LADIES' AND GENTS' HANDEKER